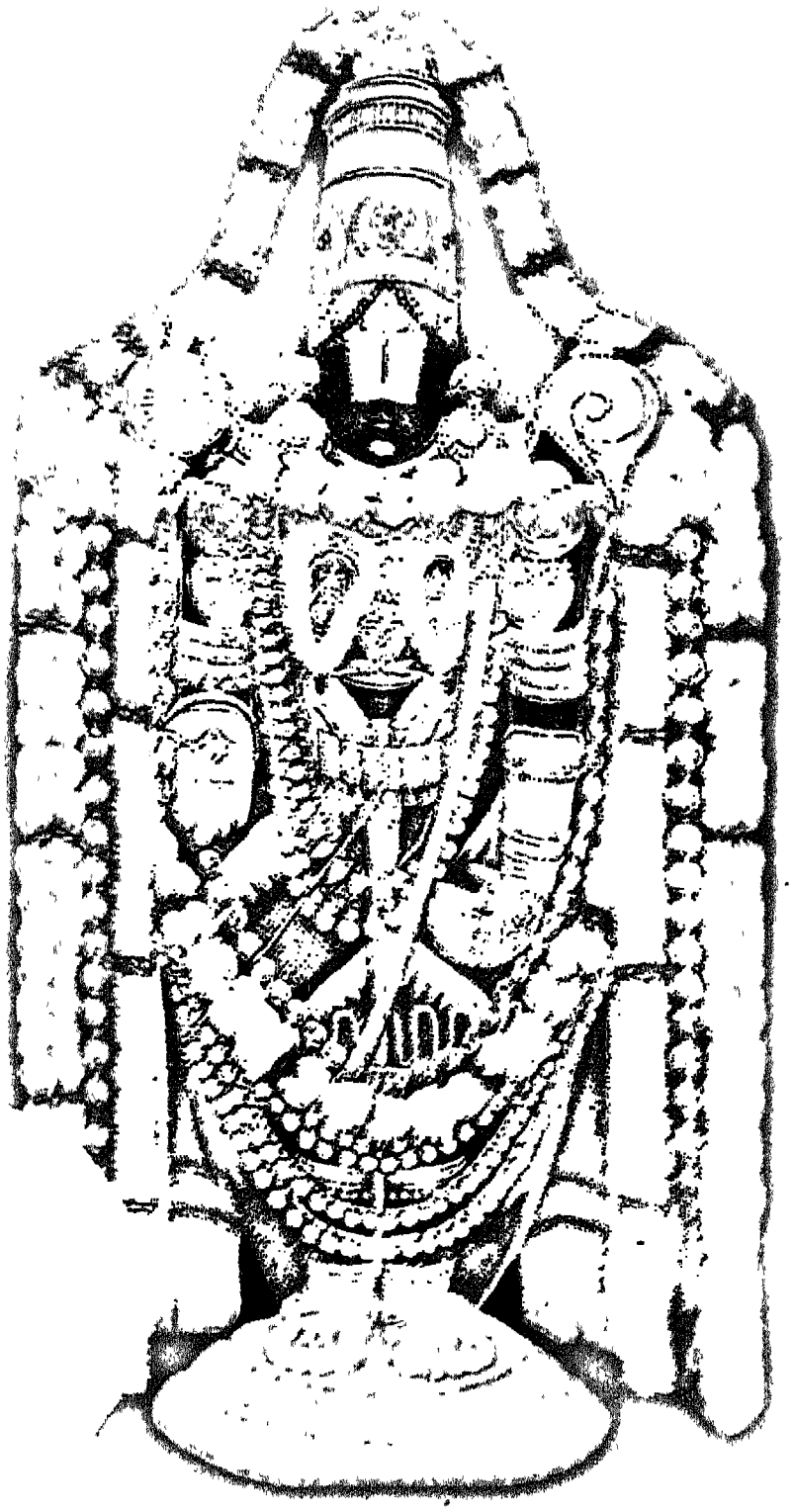
SRI VENKATESWARA SUPRABHATAM

B.V.L. NARAYANAROW



Tirumala Tirupati Devasthanams
Tirupati.
1999

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Translated into English

By

B.V.L. NARAYANAROW

Published by

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FOREWORD

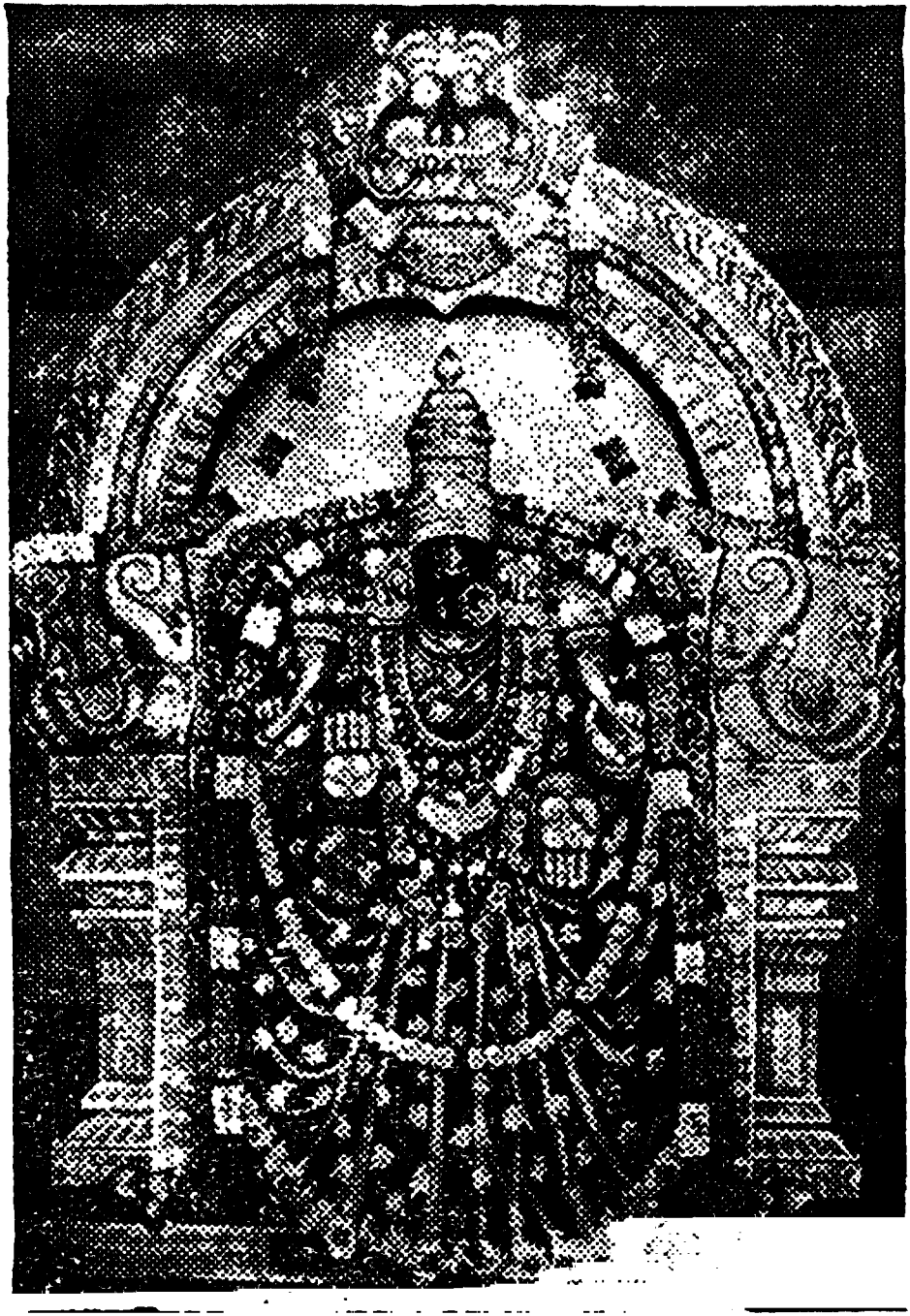
Sri Venkateswara Suprabhatam along with *Stotram, Prapathi* and *Mangala sasanam* constitutes the morning prayer recited daily in the early hours in the sacred temple of Lord Venkateswara. This sublime, soul-inspiring panegyric on Lord Venkateswara is remarkable for its sweetness, subtlety of expression and devotional appeal. Composed by Prativadi Bhayankaran Anna, a contemporary of Sri Vedanta Desika, the *Suprabhatam* has become so much a part of our religious life that mere listening to its recital brings to our minds the beatific, ever blissful image of Lord Venkateswara.

The first verse viz., the *Suprabhatam* is addressed to the Lord beseeching Him to wake up as the day has dawned and the daily ablutions and rituals are to be performed. In the next part, the *stotram*, the devotee submits himself to Srinivasa, seeking His benevolence. It concludes with an appeal for enlightenment, for forgiveness and for acceptance of worship. In third part, the poet upholds the uniqueness of *prapatti* and vouchsafes speedy fulfilment of prayers of those who surrendered at His lotus feet. *'Mangala sasanam'*, the last part, is an offering of salutations and felicitations to Lord Srinivasa describing His unblemished glories.

The present rendering of this exquisite hymn by Sri B.V.L. Narayanarow is mainly intended for English-knowing readers. His lucid translation and scholarly introduction enable the readers to enjoy the beauty and spiritual significance of this quartet of hymns.

It is fervently hoped that this translation of *Sri Venkateswara Suprabhatam* will help the readers to experience the poetic excellence and spiritual ecstacy of the original composition.

Executive Officer



SRI PADMAVATHI AMMAVARU

INTRODUCTION

People all over the world pray, obviously because they believe there is someone who listens and acts. The ardent devotee believes that prayer connects the human and the divine. It establishes a relationship, even kinship with that kingship. It initiates a process by which the human is turned into the divine. Matter turns into spirit.

As he stands before the Lord, the devotee connects himself to a power-centre. That current of divine grace enters into him provided his system has no impurities. The condition of the three-fold purity of thought, word and deed has to be met. What is false cannot accept what is true. Truth can be housed only in what is true. A broken vow, for instance, is a violation of the principle of triple-purity and acts as a barrier to the flow of divine grace.

Who prays of what?

According to the Bhagavad Gita, there are four types of the blessed who pray. First, the man in anguish who finds every other agency he has turned to has failed him and there is no one else to turn to. Second, the seeker who wants to know God, himself and the world. Third, the seeker of wealth. Finally, the sage who knows (B.G.7.16) All the four of them turn to God, each with a different intention.

It is not only the mere mortals but even the heavenly beings pray to make the Lord assume an appropriate form every time to protect the good and punish the wicked. Interestingly, Rama and Krishna, incarnations as they are, also pray whenever they undertake to do great deeds.

Thus, from Avatara Purushas to orphans, from Mahatmas to godmen, from kings to commoners, from priests to politicians, from oppressed nations to harassed women, everyone finds it necessary to pray. They seek one thing or the other, make resolutions, promises and pledges, soliciting divine sympathy and support.

What is a proper mode of prayer?

Whatever the mode of prayer, it is all worship. It is meditation and affirmation. It is a process of purification. It is an attempt to improve one's concentration to enable the mind turn godward. It is an admission of one's own limitations and an acknowledgment of the power of a superior force. It is a display of humility. It is devotion. It is considered an easy path for the emancipation of the self and it is highly recommended by scholars and saints alike.

It is readily seen when the devotee listens to the story of the Lord, sings it, repeats the Lord's name, adores His feet, worships Him, salutes Him, serves Him, is friendly, or dedicates himself.

These nine, enumerated by that great devotee Prahlada in Srimad Bhagavatam (7.5.23) are equally effective ways of prayer since in all these states, the devotee's thoughts, words and deeds are totally God-oriented.

How is language related to prayer?

Prayer uses language. If prayer is a miracle, language is yet another miracle. Human beings communicate with each other using language. Although it is claimed that language as we know it is used only by the humans, it ceases to be a miracle if it is so restricted. Only because it is a miracle, human beings use it to communicate with the divine.

Our scriptures, folk-tales and personal experiences of many great persons confirm that inter-species as well as intra-species communication through language is possible. When we bless or curse people, there is an implicit belief that language has that miraculous power to make our wish materialize and that our mere saying it is enough for the job to be done.

Why pray early in the morning?

An early morning prayer indirectly tells us that it is not a once-in-a-way activity but should become an everyday exercise. Also, a person can concentrate better early in the morning. The

day gets sanctified and assures the devotee that the rest of the day will go off well since it began with a good session of prayer. Later in the day, the daily chores are likely to be very distracting, making it difficult for the person to concentrate.

The prayer protects the individual from sliding into unsocial, sinful activity during the rest of the day. It reminds him of the need to be unselfish, and of his social responsibility thus awakening his conscience. He becomes a model and an example to others, too.

Where is the Suprabhatam recited?

The Suprabhatam is recited every morning in the famous temple of Sri Venkateswara at the pilgrim town of Tirupati in Andhra Pradesh, and many other temples of Sri Venkateswara in India and other countries.

It is recited by devotess in many Indian homes. It is broadcast over All India Radio in its morning devotionals.

The main temple is located at Tirumala, uphill from Tirupati and attracts thousands of pilgrims daily. They come by rail, road and air.

The Lord is also known as Balaji, Govinda, Srinivasa and Venkatesa. Pilgrims worship the Lord in various ways. They donate money, attend various daily pujas, roll around the temple to fulfil a vow, get their heads tonsured, and even perform the wedding of the Lord sometimes to redeem their pledges.

However, they prefer most to attend the early morning prayer session where the temple priests awaken the Lord chanting sonorously these slokas in Sanskrit.

How is the Suprabhatam organized?

The Suprabhatam is in for sections.

		Verses
Section - 1	Early morning prayer	1-29
Section - 2	In praise of the Lord	1-11
Section - 3	Supplication	1-16
Section - 4	Benediction	1-14

What is the theme of the Suprabhatam?

There are several themes and sub-themes in the text of Suprabhatam. It is reflective of the individual as well as the collective beliefs of the devotees.

It describes the Lord as the Formless Absolute Reality as well as the Formful, spectacular, benign, favorite, personal God. The devotee can choose whichever form he is comfortable with to meditate on the Supreme.

The first section is named Suprabhatam. But the entire prayer is known as Suprabhatam, too. It considers the Lord as King-emperor with all the royal prerogatives and privileges of the Ruler.

In fact, it equates Sri Venkatesa with the incarnation of Rama. The very first verse is from Valmiki's Ramayana wherein Sage Viswamitra awakens the young Rama, urges Him to be worthy of his parentage, announces the day-break and instructs Him to perform His daily spiritual routine. (1.1.)

Thus, Sri Venkatesa is seen as a variant and continuation of Rama, that is of Vishnu, and is not exempt from going through the daily spiritual exercises which He has to go through. The King as Guardian has to be active, free from sloth.

Since the Ramayana is entitled to the same respect as the Vedas, the Suprabhatam as an elaboration of a single sloka, awakens the Supreme here on earth, and is entitled to the same respect as the Ramayana.

Incidentally, Viswamitra establishes the Suprabhatam convention, of awakening the Lord in the morning.

Along with the Lord, His inseparable companion, His spouse Lakshmi is also urged to get up and assist the Lord in performing His duties.

The forms of the Lord and His spouse are described in great detail (1.3,4,13,23). They show the high degree of concentration the composer has and lead the devotee chanting these verses to focus on those forms and meditate. Such meditation eventually leads to his emancipation.

Early in the morning the other gods, the sages such as Narada, the priests, the saints and the yogis come to awaken the Lord and wait patiently for His darshan (1.5,6,9,14,16,25,27). His appointees then proceed to perform the duties He assigned them (1.17).

Every one is subordinate to Him and derives his power only through His power and authority and exercises it with His consent (1.18,19).

The Lord's devotee is considered superior in rank to the highest of the celestial rulers. (1.18) The Lord left Vaikuntha and made the hills of Tirupati His abode.

All heavenly glory is now in Tirupati so much so those proceeding to heaven change their mind, attracted by the location and the presence of Sri Venkatesa, decide to remain close to the Lord of Tirupati making the earth their new home. They worry that his eon may soon end. (1.19,20)

He is the Creator of this Creation. The parrots and the bees greet him musically (1.8,10). The living and the non-living are loyal to the Lord, glad that they could serve Him and adore His spectacular Form.

He excels Cupid (1.23). He loves His spouse dearly. He is fault-free (1.24). He assumed the ten incarnations (1.24).

The birds, the beasts, the insects and every living being admit his suzerainty. He helps His devotees escape the cycle of births and deaths. The Upanishads proclaim His glory (1.28).

He fulfills every wish of his devotees. The recitation of these verses is fruitful -- the devotee is guaranteed self-realization (1.29).

The second section is in praise of the Lord and prays for His success. He is seen as a great romantic with Lakshmi for His permanent bosom companion. He is, therefore, the same as Vishnu (2.1).

No other god is a match to Him (2.9). The devotee can count on His compassion. He knows no other god (2.8,9). He is

Krishna who drew the milkmaids to him through his melodious music on the flute (2.5). He is Rama, the best of the Raghu clan and conqueror of Ravana, too. Sita cherishes His company (2.6).

The devotee praises His Form, His friendly nature, His very supportive brothers, and His skill in archery. And assures Him of his total devotion to Him (2.8).

The devotee bargains with Sri Venkatesa to give him the rewards of daily worship though he made the pilgrimage to Tirupati only once. Quickly, he realizes his error and begs for forgiveness for all his misdeeds (2.10,11).

The third section is supplication. It is surrender, total and irreversible. The devotee is engulfed by his worldly pre-occupations. There are several factors, internal and external, that are inimical to his spiritual development. He needs to be rescued. He falls at the feet of the Lord and His spouse. The Lord's soles have distinctive features to confirm He is Vishnu (3.1,5).

His Feet are so sensitive that even the tender hand of His spouse hurts Him when she massages them. They confirm their description in the scriptures that they ooze honey. Scriptural testimony is indeed trustworthy (3.7,10).

It is impertinent to compare His Feet to lotuses because they are more tender. The glow of the Lord's Toe-nails outshines the moon (3.6)

Great gods fall at His Feet (3.9).

The very same Feet of the Lord the devotee carries on his head, and across time Sri Venkatesa's Feet were the same as Krishna's. This reiterates the findings of the Upanishads (3.11,12).

The Lord's Feet, like a mother's bosom, provide easy access and food-security to the child and help overcome the fear of death. They reassert that Sri Venkatesa is indeed Krishna, that is, Vishnu (3.14,12).

The Hand of Krishna pointed His feet to Arjuna aski him to surrender himself to the Lord. It continues now, as t Hand of Sri Venkatesa, to communicate the same message the devotee (3.11).

This is to tell us that total surrender to the Lord for se realization is valid at all times and that Sri Venkatesa is t same as Sri Krishna, the incarnation of Vishnu.

The composer shows enormous respect for his Guru 1 without the Guru's blessings, nothing could be understood. T Guru could save his disciples from falling into the ocean of bir and death.

Such a great Guru recommended falling at the Lord's Feet establish an unbreakable relationship that guaranteed salvati in the end (3.15).

The Lord is inseparable from His Spouse and She is powerful as He is (3.16).

The fourth section is benediction, a ceremonial pray seeking divine protection to the divine. The fear that somethi can go wrong makes the author invoke divine intervention. T evil-eye of someone may do damage even to the Lord because H is embodied. Again the devotee feels that by seeking the he of the heavenly forces, he can ward off the possible ill-effec of such evil eyes. Furthermore, there is the belief that the are the 'tathaa astu' celestials who keep saying 'may it be so' every uttered wish.

As the Spouse of Lakshmi, the affluent Sri Venkatesa is t rescuer of the needy. His abode is well-known and the devot can approach Him. He is the Eye of all the worlds (4.1,2).

His beautiful Form is enrapturing (4.34).

He is Formless, too. And in that mode, Sri Venkatesa eternal, absolutely perfect, true, happy, omniscient and omnip tent (4.5).

Sri Venkatesa is the soul, the inner spirit of every bein He is the Supreme; He is Brahman. He has no wishes of H

own which need fulfillment. Devotees find Him so attractive that they want to remain in His presence all the time (4.6,7,8).

Just in case the devotee forgets himself in Sri Venkatesa's presence, there is the Lord's Hand showing him the Lord's Feet. Sri Venkatesa is prompting the devotee to give up and then turn godward (4.9).

The Lord's compassionate look sprinkles the universe, providing relief (4.10).

Vishnu, weary of Vaikuntha, moved over to Tirumala and is enjoying water-sports with His Spouse here in the Lord's pool (4.12).

May Sri Venkatesa, present everywhere, and who, more so is constantly in the thoughts of Saint Manavala, always succeed, is the prayer of the author (4.13).

Here, the composer ends the Suprabhatam by invoking divine blessings for his teacher and the many predecessor generations of teachers engaged in teaching self- realization to the devotees. The belief here is that great truths reveal themselves to a genuine devotee only with the help of a competent spiritual instructor (4.14).

Thus, the Suprabhatam is an attempt to awaken the Lord from His yoganidra, transcendental sleep. Reciting is bound to reduce and finally eliminate a person's ahamkara, egotism. It is said that ahamkara tends to make mountains of other people's mistakes and mole-hills of our own. The Suprabhatam initiates a process to turn matter into spirit. It makes the devotee ecologically aware of the beautiful world around him and how even gods are appreciative of it. It shows the importance of faith, the miraculous power of language to communicate, and the importance of everyday exercise for spiritual, mental and physical health. It shows the importance of the Guru who alone can show God. It is an aid to self- purification. That is a great reward.

My translation greatly profited from the suggestions made by Mahamahopadhyaya Pullela Sriramachandrudu, Sri Yellam-

raju Srinivasa Rao, Sri C. Ramabrahmam, Sri Kamisetty Srinivasulu and Sri Vakati Panduranga Rao, Sri B. Srinivas Rao and Smt. Vaagdevi. I found the Oxford Book of Prayer and the write-ups of of spiritual discourses published daily in The Hindu instructive.. The shortcomings that remain are entirely mine.

I am grateful to Dr. I.V. Subba Rao, I.A.S., Executive Officer, TTD and the Publication Committee, TTD, for agreeing to publish this translation to enable the English knowing public all over the world appreciate the text and the tradition of Sri Venkateswara Suprabhatam.

tvadiiyam vastu govinda,
tubhyam eva samarpaye

'Lord, I am offering to you what, in fact, is yours'.

G-13 Gayatri Towers
Street-1 Tarnaka, Hyderabad -17.
March 31, 1999 **B.V.L. Narayanarow.**

śrīrastu

śrī śrīnivāsa parabrahmaṇe namaḥ

śriyai śrī padmāvatyai namaḥ

Section – 1

Śrī Veṅkaṭeśa Suprabhātam

kausalyā suprajā rāma!
pūrvā sandhyā pravartate,
uttiṣṭha nara śārdūla!
kartavyaṁ daivam āhnikam. 1

uttiṣṭhottiṣṭha govinda!
uttiṣṭha garuḍadhvaja!
uttiṣṭha kamalākānta!
trailokyaṁ maṅgaḷaṁ kuru. 2

mātas samasta jagatāṁ madhukaiṭabhāreḥ
vakṣovihāriṇi manohara divyamūrte,
śrīsvāmini śritajanapriya dānaśīle
śrīveṅkaṭeśa dayite tava suprabhātam. 3

Section – 1

Śrī Veṅkaṭeśa Suprabhātam

EARLY MORNING PRAYER

Arise, Rama!

Precious child
of the noble Kausalya
It's twilight in the East
Wake up, Rama,
The best among men!
You should perform
your morning ritual! 1

Get up, Govinda

Get up, Govinda, get up,
Lord of the eagle banner!
Get up, the Spouse of Lakshmi
Bestow the auspicious
on all the three worlds. 2

Arise, Lakshmi

Mother of all the worlds,
Resident of Vishnu's Bosom
Enchanting celestial Form
Bright Chief,
Benefactor of those seeking
Your protection!
Spouse of Lord Venkatesa
Good morning! 3

tava suprabhātam aravinda locane
bhavatu prasannamukha candra maṇḍale,
vidhi śaṅkarendravanitābhir arcite
vṛṣaśailanātha dayite dayānidhe. 4

atryādi sapta ṛṣayas samupāsya sandhyām
ākāśa sindhu kamalāni manoharāṇi,
ādāya pādayugam arcayitum prapannāḥ
śeṣadri śekhara vibho! tava suprabhātam. 5

pañcānanābjabhava ṣaṇmukha vāsavādyāḥ
traivikramādi caritaṁ vibudhāḥ stuvanti,
bhāṣāpatiḥ paṭhati vāsara śuddhim ārāt
śeṣādri śekhara vibho tava suprabhātam. 6

Good morning,
Lotus-eyed Goddess
with a benevolent, bright Face
like the moonlight,

You are worshipped by the spouses
of Brahma, Sankara and Indra,

Spouse of the Lord
of the Vrisha Hill,

Ocean of Compassion! 4

The seven sages

Atri and the rest of the seven sages
who sought Your refuge
completed their twilight prayers,
brought the lovely lotuses
from the celestial cascade
to worship at Your Feet!

Lord of the summit of Seshadri,
Good morning to You! 5

Recitations

Maheswara, Brahma, Kumara, Indra
and the rest are reciting the stories
of Your many manifestations

Brihaspati, close by,
is reading out the star-chart.

Lord of the summit of Seshadri,
Good morning to You! 6

īṣat praphulla sarasīruha nārikeḷa
pūga drumādi sumanohara pāḷikānām,
āvāti mandam anilaḥ saha divyagandhaiḥ
śeṣādri śekhara vibho tava suprabhātam. 7

unmīlya netra yugam uttamapañjarasthāḥ
pātrāvaśiṣṭa kadaḷī phala pāyasāni,
bhuktvā salīlam atha keḷiśukāḥ paṭhanti
śeṣādri śekhara vibho tava suprabhātam. 8

tantrī prakarṣa madhura svanayā vipañcyā
gāyaty ananta caritaṁ tava nārado'pi,
bhāṣāsamagram asakṛtkaracāra ramyaṁ
śeṣādri śekhara vibho tava suprabhātam. 9

The breeze

The breeze carries gently with it
the heavenly aroma
of the just blooming lotuses,
the coconuts and the other flowers
Lord of the summit of Seshadri,
Good morning to You! 7

The parrots sing

The playful parrots
open their eyes wide,
eat the banana-splits
and the sweetened milk-dish in the bowls
They greet you musically,
Lord of the summit of Seshadri,
Good morning to You! 8

Sage Narada

And the sage Narada, is here, too,
playing on his veena melodiously,
and reciting your endless legends,
dramatically waving his hands
again and yet again.
Lord of the summit of Seshadri,
Good morning to You! 9

bhṛṅgāvaḷī ca makaranda rasānuviddha
jhaṅkāra gīta ninadaiḥ saha sevanāya,
niryāty upānta sarasīkamalodarebhyaḥ
śeṣādri śekhara vibho tava suprabhātam. 10

yoṣāgaṇena vara dadhni vimathyamāne
ghoṣālayeṣu dadhi manthana tivra ghoṣāḥ,
roṣāt kaliṁ vidadhate kakubhaś ca kumbhāḥ
śeṣādri śekhara vibho tava suprabhātam. 11

padmeśa mitra śatapatra gatāḷivargāḥ
hartuṁ śriyaṁ kuvalayasya nijaṅga lakṣmyā,
bheri ninadam iva bibhrati tivra nadaṁ
sesādri śekhara vibho tava suprabhātam. 12

The bees hum

The bees, honey-fed,
hum their music
and come out of the lotuses
in the lake close by
to worship you.

Lord of the summit of Seshadri,
Good morning to You! 10

The pots compete with the quarters

The milkmaids churn the curd-pots
in their homes.

The echo and the re-echo sound
like an altercation
between the quarters
and the pots.

Lord of the summit of Seshadri,
Good morning to You! 11

The bees compete with the drums

The clusters of bees resting
in the sun-friendly lotuses
with a hundred petals
as if to drive out the gleam
ensuing from the dark flowers
with their own light,
hum furiously
like they are beating the wardrums

Lord of the summit of Seshadri,
Good morning to You! 12

srīmann abhīṣṭa varadākhila loka bandho
śrī śrīnivāsa jagadeka dayaikasindho,
śrī devatā gṛha bhujāntara divyamūrte!
śrī veṅkaṭācalapate tava suprabhātam. 13

śrī svāmi puṣkariṇikāplava nirmalāṅgāḥ
śreyo'rthino hara viriñci sanandanādyāḥ,
dvāre vasanti varavetra hatottamāṅgāḥ,
śrī veṅkaṭācalapate tava suprabhātam. 14

śrī śeṣaśaila garuḍācala veṅkaṭādri
nārāyaṇādri vṛṣabhādri vrsādri mukhyām,
ākhyāṁ tvadīya vasater aniśaṁ vadanti
śri veṅkaṭācalapate tava suprabhātam. 15

Rich, friendly, kind Lord

Lord, You grant our wishes
You are everybody's kinsman
You are the home
of the Goddess of Wealth
You are the one and only
Ocean of Compassion
You look splendid
with Lakshmi, ever on Your bosom
Lord of Sri Venkatachala,
Good morning to You. 13

Important Gods awaiting

Brahma, Siva, Sanandana and many more
bathed in the holy pond.
With purified bodies,
they are at Your door-step
eager to see You, for their own well-being,
though hit with canes on their heads
by Your guards,
Lord of Sri Venkatachala,
Good morning to You! 14

Mountain range

People call Your mountain home
by several names such as
Srisaila, Seshasaila, Garudachala,
Venkatadri, Narayanadri,
Vrishabhadri, Vrishadri
And so on, always
Lord of Sri Venkatachala,
Good morning to You! 15

sevāparāḥ śiva sureśa kṛśānu dharma
rakṣo'mbunātha pavamāna dhanādhināthāḥ,
baddhāñjali pravilasan nija śīrṣa deśāḥ
śrī veṅkaṭācalapate tava suprabhātam. 16

dhāṭīṣu te vihagarāja mṛgādhirāja
nāgādhirāja gajarāja hayādhirājāḥ,
svasvādhikāra mahimādikam arṭhayante
śrī veṅkaṭācalapate tava suprabhātam. 17

sūryendu bhauma budha vākpati kāvya sauri
svarbhānu ketu diviṣat pariṣat pradhānāḥ,
tvaddāsa dāsa caramāvadhi dāsa dāsāḥ
śri veṅkaṭācalapate tava suprabhātam. 18

The Chiefs of the quarters await

Siva, Indra, Agni, Yama, Nirruti
Varuna, Vayu, and Kubera, the eight
chiefs of the quarters,
their hands respectfully folded
and held on their heads,
are ready to serve You

Lord of Sri Venkatachala,
Good morning to You. 16

Your staff begs for privilege

When you go out,
Garuda, the king of birds,
Simha, the king of beasts,
Adisesha, the king of snakes,
Airavata, the king of elephants, and
Uccaisrava, the king of horses
beg of you the privilege,
power and authority
to carry you in parade

Lord of Sri Venkatachala
Good morning to You. 17

Planet Gods rank below

Surya, Chandra, Angaraka,
Budha, Brihaspati, Sukra,
Sani, Rahu, and Ketu,
the nine prominent planet gods
of the divine assembly
remain subordinate
to the humblest of the humble
devotees of the devotees

Lord of Sri Venkatachala
Good morning to You! 18

tvat pādadhūḷi bharita sphuritottamāṅgāḥ
svargāpavarga nirapekṣa nijāntaraṅgāḥ,
kalpāgamākalanayākulatāṁ labhante
śrī veṅkaṭācalapate tava suprabhātam. 19

tvad gopurāgra śikharāṇi nirīkṣamāṇāḥ
svargāpavarga padavīṁ paramāṁ śrayantaḥ,
martyā manuṣya bhuvane matim āśrayante
śrī veṅkaṭācalapate tava suprabhātam. 20

śrī bhūmi nāyaka dayādi guṇāmṛtābdhe!
devādhideva jagadekaśaraṇyamūrte,
śrīmann ananta garuḍādibhir arcitāṅghre!
śrī veṅkaṭācalapate tava suprabhātam. 21

Their worry

A particle of dust
off your feet adorns their heads
and makes them glow.

They do not care any more
for heaven and salvation
away from you.

They worry about this eon
coming to an end.

Lord of Sri Venkatachala,
Good morning to You! 19

Your place preferred

People, eligible to go
to heaven and for salvation,
on their way
notice the peaks
of Your temple tower,

change their mind
and prefer to live on the earth.

Lord of Sri Venkatachala
Good morning to You! 20

Celebrity family and staff

Spouse of Sri Devi and Bhudevi!
Nectarine ocean of compassion
and such other immortal qualities

Chief of the celestials!
The only Saviour for the entire world!
Most Affluent!

Ananta, the divine snake,
Garuda, the divine bird,
and many more fall at Your feet

Lord of Sri Venkatachala,
Good morning to You! 21

elā lavaṅga ghanasāra sugandhi tīrthaṁ
divyaṁ viyat sariti hema ghaṭeṣu pūrṇam,
dhṛṭvā'dya vaidika śikhāmaṇayaḥ prahṛṣṭāḥ
tiṣṭhanti veṅkaṭapate tava suprabhātam. 25

bhāsvān udeti vikacāni saroruhāṇi
saṁpūrayanti ninadaiḥ kakubho vihaṅgāḥ,
śrī vaiṣṇavāḥ satatam arthitamaṅgaḷās te
dhāmāśrayanti tava venkaṭa suprabhātam. 26

brahmādayas suravarās samaharṣayas te
santas sanandana mukhāstv atha yogivaryāḥ,
dhāmāntike tava hi maṇgaḷa vastu hastāḥ
śri veṅkaṭācalapate tava suprabhātam. 27

Priests await

The learned priests
collected in gold-pitchers
the holy water from the Ganga,
cascading from the sky,
and added fragrant spices,

Cheerfully, they wait to worship You.

Lord of Sri Venkatachala,
Good morning to You! 25

The scene

The sun is up. The lotuses
are in full bloom. The birds
are filling the sky
with their chirping.

Your ardent devotees,
seek the auspicious, always,
pray for Your presence.

Lord Venkateswara,
Good morning to You. 26

Gods, saints and yogis await

The creator Brahma and the others,
the best of the celestials, along with
the great rishis, holy men,
Sanandana, and other great yogis,
are waiting at Your door-step
carrying in their hands
auspicious materials to worship You

Lord of Venkatachala!
Good morning to You! 27

Section – 2

Śrī Veṅkaṭeśa Stotram

kamalā kuca cūcuka kuṅkumato
niyatāruṇitātula nīlatano!
kamalāyata locana! lokapate!
vijayī bhava! veṇkaṭa śailapate! 1

sacaturmukha ṣaṇmukha pañcamukha
pramukhākhila daivata mauḷimaṇe!
śaraṇāgatavatsala! sāranidhe!
paripālaya māṁ vṛṣaśailapate! 2

ativelatayā tava durviṣahair-
anuvela kṛtair aparādha śataiḥ,
bharitaṁ tvaritaṁ vṛṣa śailapate!
parayā kṛpayā paripāhi hare! 3

Section – 2

Śrī Veṅkaṭeśa Stotram

IN PRAISE OF THE LORD

Prayer for Your triumph

The red powder on the nipples
of Your spouse's bosom is now
smeared on Your dark Body.

God of wide eyes,
Ruler of all the worlds,

Lord of the hill of Venkatasaila,
May You always be victorious! 1

Your superiority

You are superior
to all the important gods
such as the four-faced Brahma,
the five-faced Siva, and
the six-faced Kumarasvami!

You protect affectionately
those seeking Your refuge!

You are the Abode of Strength!
Save me, the Lord of Vrishasaila! 2

Save me, quick

I am full of many misdeeds
committed all the time, intolerably
and without limit.

Please save me, quickly,
with utmost compassion 3

adhiveṅkaṭaśailaṃ udāramater-
janatābhimatādhika dānaratāt,
paradevatayā gaditān nigamaiḥ
kamalādayitān na paraṁ kalaye. 4

kalaveṇuravāvaśa gopavadhū
śatakoṭi vṛtāt smarakoṭisamāt,
prati vallavikābhimatāt sukhadāt
vasudeva sutān na paraṁ kalaye. 5

abhirāma guṇākara! dāśarathe!
jagadeka dhanurdhara! dhīramate!
raghunāyaka! rāma! rameśa! vibho!
varado bhava! deva! dayā jaladhe! 6

There's no other God

Residing on the Venkatasaila
He loves to give generously
More than the people ask for.

He has been proclaimed
the Supreme by the Vedas.

I know of no other God
than Him. The Spouse of Lakshmi,
the Goddess of wealth. 4

Magic melody God

Thousands of milkmaids,
overwhelmed by the magic melody
of His flute, surround Him
who is more beautiful
than a million Cupids.

He is the Darling
of every milkmaid.

I know of no other God
than Sri Krishna, son of Vasudeva. 5

Bestower of boons

Rama, Home of enchanting qualities!
Son of the king Dasaratha!
The finest archer in the world!
The Brave! The most famous of the Raghu clan!
The spouse of Lakshmi!
The All-pervasive!

The Ocean of compassion! Divinity!
Please bestow on us Your boons! 6

avanī tanayā kamanīya karaṁ
rajanīkara cāru mukhāmburuham,
rajanīcararāja tamo mihiraṁ
mahanīyam ahaṁ raghurāmamṇ aye. 7

sumukhaṁ suhṛdaṁ sulabhaṁ sukhadaṁ
svanujaṁ ca sukāyam amoghaśaram,
apahāya raghūdvaham anyam ahaṁ
na kathaṁcana kaṁcana jātu bhaje. 8

vinā veṅkaṭeśaṁ na nātho na nāthaḥ
sadā veṅkaṭeśaṁ smarāmi smarāmi,
hare! veṅkaṭeśa! prasīda prasīda
priyaṁ veṅkaṭeśa! prayaccha prayaccha. 9

Rama, the Great Soul

Sita, the daughter of the earth
loves to hold His hand.

His face is pleasing like the moon
and lovely like the lotus.

He conquered Ravana, the king of Demons
like the sun dispels darkness.

I want to attain that Rama,
the great soul of the Raghu clan. 7

Rama, the Favourite

He is lovely faced, friendly,
easily accessible, joy-giving,
blessed with good brothers,
well-built, and user of arrows
that never miss their target.

Giving up the God of the Raghu clan,
I will never ever
worship another God. 8

Very special

There is no other Master,
none whatsoever,
except Venkatesvara.

I will think of my Lord Venkatesa
again and again
Hari! Venkatesa! Show me
Your beneficence!

Give me, again and again
what is good. 9

aham dūratas te padāmbhoja yugma
praṇāmeccchayāgatya sevāṁ karomi,
sakṛt sevayā nitya sevāphalaṁ tvaṁ
prayaccha prayaccha prabho veṅkaṭeśa! 10

ajñāninā mayā doṣān
aśeṣān vihitān hare!
kṣamasva tvaṁ kṣamasva tvaṁ
śeṣaśaila śikhāmaṇe! 11

* * *

A little favour

I came from far away
to worship Your lotus-feet.

Please give me the fruits
of daily worship
though this is a onetime worship
Lord Venkatesa! 10

Apology

I am ignorant, please forgive me
again and yet again,
the many mistakes I made,
the Crest-jewel of the Seshasaila! 11

* * *

Section – 3

Śrī Veṅkaṭeśa Prapattiḥ

īśānāṁ jagato 'sya veṅkaṭapater
viṣṇoḥ parāṁ preyasīṁ
tadvakṣassthala nityavāsa rasikāṁ
tatkṣāntisaṁvardhinīm,
padmālaṅkṛta pāṇipallava yugāṁ
padmāsanasthāṁ śriyaṁ
vātsalyādi guṇojjvalāṁ bhagavatīṁ
vande jaganmātaraṁ. 1

śrīman! kṛpā jalanidhe! kṛta sarvaloka!
sarvajña! śakta! nata vatsala! sarvaśeṣin!
svāmin! suśīla sulabhāśrita pārijāta!
śrī veṅkaṭeśa caraṇau śaraṇaṁ prapadye. 2

Section – 3

Śrī Veṅkaṭeśa Prapattiḥ

SUPPLICATION

Controller

Mother, You are the Controller
Of this universe,
The Supreme Lover of Vishnu.

You delight in being His Bosom Companion
And make Him more tolerant always,

Your two tender hands
gracefully hold lotuses.

Seated in the lotus, Lakshmi,
You show fine qualities
such as affection, and so on
gloriously, I salute You, Mother! 1

Wish-fulfilling Lord

The Ocean of compassion!
The Creator of all the worlds!
Auspicious Lord!
The Omniscient!

The most Competent!
The Protector of the devotees!

You are Sarvaseshin,
The Whole where everything rests!

The Master, the Good!
The most easily accessible God

The Parijata tree making the wishes
of the devotees materialise,

Sri Venkatesa! I fall at Your Feet! 2

ānūpurārpita sujāta sugandhi puṣpa
saurabhya saurabha karau sama sanniveśau,
saumyau sadānubhavane 'pi navānubhāvyau
śrī veṅkateśa caranau śaraṇaṁ prapadye. 3

sadyo vikāsi samuditvara sāndrarāga
saurabhya nirbhara saroruha sāmya vārtāṁ,
samyakṣu sāhasapadeṣu vilekhayantau
śrī veṅkaṭeśa caranau śaraṇaṁ prapadye. 4

rekhāmaya dhvaja sudhā kalaśātapatra
vajrāṅkuśāmburuha kalpaka śaṅkha cakraiḥ,
bhavyair alaṅkṛta talau paratattva cihnaih
śrī veṅkaṭeśa caraṇau śaraṇam prapadye. 5

tāmrodara dyuti parājita padmarāgau
bāhyair mahobhir abhibhūta mahendra nīlau
udyan nakhāṁśubhir udasta śaśāṅka bhāsau
śrī veṅkateśa caranau śaranaṁ prapadye. 6

Your Feet

Your Feet are embedded in flowers,
ankle-deep, bettering the fragrance
of the blossomed flowers, well-set, benevolent,
perceived and yet to be more perceived always.
Sri Venkatesa! I fall at Your Feet! 3

Our insolence

Your fresh, fragrant,
deep-red, incomparable Feet,
make us write in insolent words
that they are just like lotuses
Sri Venkatesa! I fall at Your feet! 4

Designs

The soles of Your Feet
have lines specifying
the staff, the kalasa of nectar,
the umbrella, the diamond, the goad,
the lotus, the magical kalpavriksha,
the conch and the discus–
all signs of the Supreme.
Sri Venkatesa! I fall at Your Feet! 5

Outshining Feet

The soles of Your Feet
outshine the redstone
the shins of Your Legs
outshine the sapphires
the glitter of Your Nails
shoots up, driving
the moon beams away.
Sri Venkatesa! I fall at Your Feet! 6

saprema bhīti kamalā karapallavābhyāṁ
saṁvāhane'pi sapadi klamam ādadhānau,
kāntāv avāṅ manasa gocara saukumāryau
śrī veṅkaṭeśa caranau śaraṇam prapadye. 7

lakṣmī mahī tadanurūpa nijānubhāva
nīḷādi divya mahiṣī kara pallavānām,
āruṇya sankramanatah kila sāndıarāgau
śrī veṅkaṭeśa caraṇau śaraṇam prapadye. 8

nityānamad vidhi śivādi kirīṭakoṭi
pratyupta dīpta navaratna mahaḥ prarohaiḥ,
nīrājanāvidhim udāram upādadhānau
śri veṅkaṭeśa caraṇau śaraṇaṁ prapadye. 9

Sensitive Feet

When Lakshmi
with fondness and fear
massages Your Feet
with Her tender hands,
You find it hurts

Your Feet are
so lovely and delicate
that no thought and words
can describe them well

Sri Venkatesa! I fall at Your feet! 7

Added redness

Sri Devi, Bhu Devi,
the equally great Nila
and the rest of the heavenly queens
with their slender hands
massage Your Feet

They add on the redness
of their hands to Your Feet
making Them look, indeed,
more red than they are

Sri Venkatesa! I fall at Your Feet! 8

Offering of lights

Everyday when Brahma, Siva
and the rest of the heavenly gods
bow their heads reverently,
the sparkle cast by the nine gems
studded in their crowns,
looks like an offering of light
to Your Feet.

Sri Venkatesa! I fall at your feet! 9

"viṣṇoḥ pade parama" ity udita praśaṁsau
yau "madhva utsa" iti bhogyatayāpy upāttau,
bhūyas tatheti tava pāṇitala-pradiṣṭau
śrī veṅkaṭeśa caraṇau śaraṇaṁ prapadye. 10

pārthāya tatsadṛśa sārathinā tvayaiva
yau darśitau svacaraṇau śaraṇaṁ vrajeti,
bhūyo'pi mahyam iha tau karadarśitau te
śrī veṅkaṭeśa caraṇau śaraṇaṁ prapadye. 11

manmūrdhni kāḷiyaphaṇe vikaṭāṭavīṣu
śrī veṅkaṭādri śikhare śirasi śrutīnāṁ,
cittepy ananya manasāṁ samam āhitau te
śri veṅkaṭeśa caraṇau śaraṇaṁ prapadye. 12

Scriptural testimony

The scriptures proclaim
Your Feet the most supreme,
that honey that can be relished
oozes from Them.

Again, Your downward Palm
indicates that it is indeed so,
directing us to Your Feet.

Sri Venkatesa! I fall at Your Feet! 10

Arjuna, the devotee

As the driver of his chariot
You were as good as Arjuna.

You showed him Your Feet
advising him to surrender
himself to You totally.

Again, here and now,
the same Hand is directing me
to the same Feet.

Sri Venkatesa! I fall at Your Feet! 11

Same Footprints

Your Feet grace my head,
the hood of the serpent Kaliya,
dense jungles, the peak of Sri Venkatadri,
the Upanishads, and the thoughts
of singleminded yogis, equally.

Sri Venkatesa! I fall at Your Feet! 12

amlāna hṛṣyad avanītala kīrṇa puṣpau
śrīveṅkaṭādri śikharābharaṇāyamānau,
ānanditākhila mano nayanau tavaitau
śrī veṅkaṭeśa caraṇau śaraṇaṁ prapadye. 13

prāyaḥ prapannajanatā prathamāvagāhyau
mātuḥ stanāviva śiśor amṛtāyamānau,
prāptau paraspara tulām atulāntarau te
śrī veṅkaṭeśa caraṇau śaraṇaṁ prapadye. 14

satvottarais satata sevya padāmbujena
saṁsāra tāraka dayārdra dṛgañcalena,
saumyopayantṛ muninā mama darśitau te
śri veṅkaṭeśa caraṇau śaraṇaṁ prapadye. 15

Beautifying Feet

Your Feet have flowers
strewn on the earth
unfading, and always blooming.

They beautify, indeed
the peak of Sri Venkatadri.

They please the eyes
and the minds of all the people.

Sri Venkatesa! I fall at Your Feet! 13

Incomparable Feet

Generally, your devotees' looks
fall on Your Feet first,
when they bend before You

They are ambrosial
like the mother's breast
sustains the life of her child.

Your Feet can be compared
only to each other
and to nothing else.

Sri Venkatesa! I fall at Your Feet! 14

The spiritual guide

My Guru's feet were worshipped
by the saintly, always.

He could help people cross
the birth-and-death cycle,
with compassion in his eyes.

He showed me Your Feet.

Sri Venkatesa! I fall at Your Feet! 15

śrīśa śriyā ghaṭikayā tvadupāyabhāve
prāpye tvayi svayam upeyatayā sphurantyā,
nityāśritāya niravadya guṇāya tubhyaṁ
syāṁ kiṁkaro vṛṣagirīśa na jātu mahyam. 16

* * *

Dedication

Laksmi's Master! When you are
The means to salvation,
She is the means, too.

When You are the goal,
She is the Goal, too.

You are inseparable from Her
And without a blemish.
I am in Your service, and never my own,
Lord of Vrishagiri

Sri Venkatesa! I fall at Your Feet! 16

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Section – 4

Śrī Veṅkaṭeśa Maṅgaḷāśāsanam

śriyaḥ kāntāya kalyāṇa
nidhaye nidhaye'rthināṁ,
śrī veṅkaṭa nivāsāya
śrīnivāsāya maṅgaḷam. 1

lakṣmī savibhramāloka
subhrū vibhrama cakṣuṣe,
cakṣuṣe sarvalokānāiṅ
veṅkaṭeśāya maṅgaḷam. 2

śrī veṅkaṭādri śṛṅgāgra
maṅgaḷābharaṇāṅghraye,
maṅgaḷānāṁ nivāsāya
śrīnivāsāya maṅgaḷam. 3

sarvāvayava saundarya
sampadā sarva cetasāṁ,
sadā sammohanāyāstu
veṅkaṭeśāya maṅgaḷam. 4

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Section – 4

Śrī Veṅkaṭésa Maṅgalāśāsanam
BENEDICTION

Heralding

For the spouse of Lakshmi, who is
the Abode of all that is auspicious,
the Treasury for the needy,
the Resident of Sri Venkatachala,
Lord Srinivasa,

May it always be glorious! 1

The Eye

For Venkatesa who looks at Lakshmi
with surprise writ large on His lovely Brows,
For the Eye of all the worlds,

May it always be glorious! 2

Blessed Abode

For Srinivasa whose Feet adorn
and bless the peak of Venkatadri,
For the Abode
of all that is auspicious

May it always be glorious! 3

Enchanting

For Venkatesa, who is
beautiful in every limb,
who enchants with His beauty
all the living, all the time,

May it always be glorious! 4

nityāya niravadyāya
satyānanda cidātmane,
sarvāntarātmane śrīmad
veṅkaṭeśāya maṅgaḷam. 5

svatas sarvavide sarva
śaktaye sarva śeṣiṇe,
sulabhāya suśīlāya
veṅkaṭeśāya maṅgaḷam. 6

parasmai brahmaṇe pūrṇa
kāmāya paramātmane,
prayuñje paratattvāya
veṅkaṭeśāya maṅgaḷam. 7

ākāla tattvam aśrāntam
ātmanām anupaśyatām,
atṛptyamṛta rūpāya
veṅkaṭeśāya maṅgaḷam. 8

prāyaḥ svacaraṇau puṁsāṁ
śaraṇyatvena pāṇinā,
kṛpayā diśate śrīmad
veṅkaṭeśāya maṅgaḷam. 9

Indweller

For Venkatesa, who is eternal,
Without a blemish,
For Sat, Cit and Ananda
Existence, Consciousness and Bliss,
For the Indweller of every being
May it always be glorious! 5

Omniscient

For Venkatesa, who is Omniscient,
the Omnipotent,
For Sarvaseshin.
the Whole where everything rests
May it always be glorious! 6

The Supreme

For Venkatesa, who is the Supreme,
Who has all His desires fulfilled,
for the Self, the Essence Beyond,
May it always be glorious! 7

The Ambrosia

For Venkatesa, whom people behold
unaware of time and all the time,
For the Ambrosia such people
want more and more,
May it always be glorious! 8

Indicator

For Venkatesa who with His Hand
Frequently and compassionately
points to His Own Feet
as the Goal to people
May it always be glorious! 9

dayāmṛta taraṅginyās
taraṅgair iva śītalaiḥ,
apāṅgais siñcate viśvaṁ
veṅkaṭeśāya maṅgaḷam. 10

srag bhūṣāmbara hetīnāṁ
suṣamāvahamūrtaye,
sarvārti śamanāyāstu
veṅkaṭeśāya maṅgaḷam. 11

śrī vaikuṇṭha viraktāya
svāmipuṣkariṇī taṭe,
ramayā ramamāṇāya
veṅkaṭeśāya maṅgaḷam. 12

śrīmat sundara jāmātṛ
munimānasa vāsine,
sarvaloka nivāsāya
śrīnivāsāya maṅgaḷam. 13

Cool Sprinkler

For Venkatesa who sprinkles
the universe with His soothing look
like the cool waves
of a cascade of compassion
May it always be glorious! 10

Remover of difficulty

For Venkatesa whose Body
adds lustre to His garlands,
jewels, costumes, and weapons
and who removes all difficulties,
May it always be glorious! 11

Earth better

For Venkatesa who is fed up
with Vaikuntha, and has come
to be near the bank of the pond,
and is sporting with His consort,
May it always be glorious! 12

Dweller of all the worlds

For Srinivasa who dwells
in all the worlds, and is present
in the thoughts of Saint Manavala
all the time,
May it always be glorious! 13

maṅgaḷāśāsana parair
madācārya purogamaiḥ,
sarvaiś ca pūrvair ācāryaiḥ
satkṛtāyāstu maṅgaḷam. 14

śrī padmavatī sameta
śrī śrīnivāsa parabrahmaṇe namaḥ

* * *

Adored by all the teachers

For the Lord worshipped avidly
by the predecessor teachers
of my teacher and all
of their predecessor teachers,
May it always be glorious! 1

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